1891) in *Sacred Books of the East.* There are many translations of the *Tao Te Ching.* On Chuang Tzu see Fung Yu-lan, *Chuang-Tzu* (Shanghai, 1932). H. A. Giles has a rendering of Chuang Tzu in *Chuang Tzu, Mystic, Moralist and Social Reformer* (2d ed., Shanghai, 1926). L. Wieger, *Taoisme (2* vols., Hsien hsien, 1911-1913) has translations of the *Tao Te Ching,* Chuang Tzu, and Lieh Tzu, and contains a list of the Taoist canon.

Many books in Western languages cover Chinese religion in general. One of the largest is J. J. M. de Groot, *The Religious System of China, Its Ancient Forms, Evolution, History, and Present Aspect* (6 vols., Leyden, 1892-1910), based upon a scholarly study of Chinese texts and upon observations, largely in the vicinity of Amoy. De Groot has two much smaller books, *The Religion of the Chinese* (New York, 1910) and *Religion in China* (New York, 1912). There should also be noted his *Sectarianism and Religious Persecution in China (2* vols., Amsterdam, 1903, 1904). A brief general survey, largely used, is W. E. Soothill, *The Three Religions 'of China* (London, 1913), A brief survey, by a Chinese Christian, is in Y. C. Yang, *China's Religious Heritage* (New York, 1943). M. Granet, *La Religion des Chinois* (Paris, 1922) deals chiefly with early Chinese religion. H. A. Giles, *Confucianism and Its Rivals* (New York, 1915) is not always free from bias. Under a somewhat misleading title, J. L. Stewart in *Chinese Culture and Christianity* (New York, 1926) has given a good summary. Henri Dore, *Recherches sur les Superstitions en Chine,* is a sixteen volume work by a Jesuit missionary, largely on current practices and profusely illustrated, and translated in part into English by M. Kennelly as *Researches into Chinese Superstitions* (8 vols., Shanghai, Tusewei Press, 1914-1926). A short popular account of certain phases of popular religion by a distinguished scholar is L. Hodous, *Folkways in China* (London, 1929). A valuable study of some phases of religion in one Chinese city is J. K. Shryock, *The Temples of Anking and Their Cults. A Study of Modern Chinese Religion* (Paris, 1931). E. D. Harvey, *The Mind of China* (New Haven, 1933) deals largely with animism and with popular religious sects and practices. Among other general books deserving men-

tion are J. Legge, *The Religions of China* (London, 1881), C. E. Plopper, *Chinese Religion Seen Through the Proverb* (Shanghai, 1926), W. J. Clennell, *The Historical Development of Religion in China* (London, 1881), E. T. C. Werner, *A Dictionary of Chinese Mythology* (Shanghai, *ca.* 1932), and E. H. Parker, *Studies in Chinese Religion* . (London, 1910). L. Wieger, *Histoire des Croyances Religieuses et des Opinions Philosophiques en Chine* (Hochienfu, 1917), contains a mass of material but is lacking in critical discrimination. An English translation appeared in 1927 at Hochienfu. See articles on China, Confucian Religion, and Taoism in *Encyclopaedia of Religion and Ethics* (J. Hastings, editor). E. T. C. Werner, *Myths and Legends of China,* should also be mentioned, as must L. Wieger, *Folk-lore Chinois Moderne* (Hochienfu, 1909). Other interesting studies are Feng Yulan,